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ADDRESS

TO THE

ETHNOLOGICAL SOCIETY
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THE ANNUAL MEETING

ON THE 26TH MAY, 1854,

BY

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FRANCE, &C. &C. &C. PRESIDENT.

FOLLOWED BY A SKETCH OF THE RECENT PROGRESS
OF ETHNOLOGY,

BY

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PRESENTED BY
RICHARD CULL



AN ADDRESS.

AFTER the lapse of another year, I have to congratulate you on the further advancement of our Society in prosperity as regards itself, and, I hope, in usefulness to others.

Since our last anniversary meeting twelve new Members have been added to our list; and among them I find the names of several who are distinguished for their philosophical and literary attainments.

The monthly meetings of our Society have been numerously attended.

Thirteen papers, containing altogether a great mass of important information, have been communicated to us, and have given rise to discussions, of which I may venture to say that they have been interesting and instructive to every one among us.

Another volume of our Transactions is now preparing for the press, and there is reason to believe that it will be of greater value than either of its predecessors.

A few years ago there were comparatively few among us who applied themselves to Ethnological researches, or even took an interest in these pursuits. One effect of the institution of this Society has been, to bring this department of knowledge in a more palpable form before the public; and Ethnology is now generally recognised as having the strongest claims on our attention, not merely as it tends to gratify the curiosity of those who love to look into Nature's works, but also as being of great practical importance, especially in this country, whose numerous colonies and extensive commerce bring it into contact with so many varieties of the human species, differing in their physical and moral qualities both from each other and from ourselves.

Our friend, Mr. Cull, to whose unremitting exertions as Secretary our Society is so deeply indebted, will give you an account of the progress which Ethnology has made during the last year. For myself, I shall not, on this occasion, encroach on your time farther than by offering a few general observations as to the objects which should be especially kept in view by those who occupy themselves with these pursuits, so that their labours may be directed in the most efficient manner to the advancement of Ethnological science.

One of these objects is, the tracing the origin of nations, and of the different tribes of which the nations now inhabiting the globe, are composed. Here the sources of information are various. You refer to the written records of history, to the rude monuments of barbarous ages, to the remains of cities, which though long since uninhabited, attest a high degree of civilization in the people by whom they were constructed, and in exploring which so great a progress has been already made through the labours of Stephens, Layard, and others; you decypher ancient inscriptions; you study the languages which are now in use; you compare their vocabularies, their grammatical construction; and you endeavour to trace their affinities, not only with each other, but also with those languages, which, though no longer used as the means of oral communication, have been handed down to us in writing. Here, as in a multitude of other instances, one science serves to illustrate another, and the grammarian and philologist contribute important aid to the student of Ethnology.

But in pursuing this branch of your inquiries, let not your attention be diverted from another, which is at least as interesting as that to which I have just referred, at the same time that, practically, it is the more important of the two. The condition of the existing families of mankind; their physical characters; their intellectual capacities; their moral qualities; their habits of life; the form of government, if any, under which they exist; the degree of civilization which they have attained; their knowledge, their ignorance, their religions, their superstitions;—all these things require to be investigated. For information respecting them you must look to the reports of travellers, of merchants, of sailors, and of our

numerous colonists. Something may be learned from a personal observation of individuals who are occasionally induced to visit our own shores ; and you must well remember when some time since, a communication was made to us relating to the inhabitants of North Australia, and another relating to the Esquimaux, how much more interesting and instructive these communications were made to be by the circumstance of some specimens of these varieties of our species being, on each of these occasions, present at our meetings. Here you enter on an extensive field of inquiry, capable of yielding an abundant harvest, but which must nevertheless be explored with caution, lest you should be misled by the hasty and crude observations of some, and the prejudices of others. Still, it cannot be doubted that your labours will meet with their reward ; and that, by a steady perseverance in a right course of investigation, in addition to that which we possess already, a large store of knowledge will be accumulated, of that kind which is not less important to the statesman, than it is interesting to the philosopher.

As this is the last opportunity which I shall have of addressing you from the chair which I now occupy, so I am anxious to avail myself of it, that I may thank you for the kindness and attention which I have received from you during the two years which have elapsed since you did me the honour of electing me as President of this Society. These years have not been without much profit to myself. I have been taught many things of which I had no previous knowledge ; I have been gratified by making the personal acquaintance of the many intelligent, well-informed, and, I may add, learned individuals, from whom we have received communications, or who have otherwise taken a principal part in our proceedings, and to whose zeal and industry I look with confidence for the further prosecution of the objects for which this Society was instituted. In taking leave of you, it is gratifying to me to know that the gentleman whom I expect to be my successor is one so well qualified for the office, distinguished as he is for his general knowledge, the deep insight into human nature which he has

obtained in the scientific pursuit of his peculiar studies, and not less so for the kindness and urbanity of his disposition.

ON THE

RECENT PROGRESS OF ETHNOLOGY.

THE establishment of an Ethnological department in the New Crystal Palace at Sydenham is evidence that the public interest taken in our science is increasing. The department is under the superintendence of Dr. Latham, who is preparing a handbook describing its contents. I am informed that it consists chiefly of a series of casts and models, coloured after nature, of the varieties of man, and I regret to hear that models of the wretched little idiots exhibited in London last year as Aztecs are placed there. They are not types of any race. I hope

- the other examples are actual types of mankind.

If we rejoice that Ethnology is not forgotten in the Crystal Palace, we may fear that, without great caution, the exhibition of even the best selected examples as types is calculated to mislead the spectator; for the physical differences of the external man are displayed to view, and cannot fail to arrest the attention of the most idle visitor, while the physical resemblances require searching out, and those of the mind and its productions, especially that earliest and wonderful production, verbal language, cannot be displayed. The exhibition of the physical man is merely the natural-history part of man. It is to be hoped that means are adopted to teach the spectators, that however important this may be as a part, it is only a part of the great science of Ethnology.

A new edition—the fifth—of “Cardinal Wiseman’s Lectures on the Connection between Science and Religion,” has been published since I last addressed you. These lectures were delivered at Rome in the spring of 1835; and as each successive edition has been but a reprint of the preceding one, it is

not fair to the author to discuss their merits in relation to the present condition of science. One third of the book—that is four out of twelve lectures—are devoted to Ethnology. You will find a very good account of the different objects sought in the beginning and during the progress of philological inquiry.

“Types of Mankind; or Ethnological Researches, based upon the ancient monuments, paintings, sculptures, and crania of races, and upon their natural, geographical, philological, and biblical history, by J. C. Nott, M.D., and George R. Gliddon.”—The publisher’s ostentatious announcement of the advent of this book, and the wide basis on which the researches are stated in the title page to be conducted, naturally raise expectations of a fulness of inquiry that shall satisfy the most ardent student of Ethnology. It is much to be regretted that those expectations are doomed to disappointment. The book appears to be written to oppose the doctrine of the unity of the human race, and to advocate separate origins for eight distinct species of man, each belonging to a distinct geographical region in common with the lower animals. Professor Agassiz has furnished to the authors a “Sketch of the natural provinces of the animal world, and their relations to the different types of man.” In this contribution the Professor describes eight zoological realms, with its fauna and a human type to each. The opinions of Professor Agassiz as a naturalist are entitled to the highest consideration, especially as an ichthyologist; and therefore I make no apology in bringing them before the Society. “There is one feature,” says the Professor, “in the physical history of mankind, which has been entirely neglected by those who have studied this subject, viz. the natural relations between the different types of man and the animals and plants inhabiting the same regions. The sketch here presented is intended to supply this deficiency, as far as it is possible in a mere outline delineation, and to shew that *the boundaries within which the different natural combinations of animals are known to be circumscribed upon the surface of our earth, coincide with the natural range of distinct types of man.*” The realms are

1. The Arctic realm.
2. The Mongol realm.

3. The European realm.
4. The American realm.
5. The Negro realm.
6. The Hottentot realm.
7. The Malay realm.
8. The Australian realm.

The verbal descriptions of these realms is accompanied by a map and a tinted engraving containing figures of certain animals characteristic of their fauna, and with a typical human portrait and cranium of each realm.

Professor Agassiz is quite mistaken in supposing that Ethnologists have neglected to consider this distribution of man over the globe in relation to that of animals. Such a mistake is evidence that he is unacquainted with the writings of British Zoologists and Ethnologists. Mr. Swainson has written a popular Treatise (published in 1835) "On the Geography and Classification of Animals." Other Zoologists have also written on the same subject, and, without such knowledge, Palæontology, as a connected science, could not exist. Dr. Prichard has treated of the same subject in the second edition of his "Physical History of Mankind," published in 1826. Does Professor Agassiz ignore these writers, or is he unacquainted with their labours?

I quote the following passage from Mr. Swainson:—"Since, then, there is as marked a distinction between the animals of the great continent as there is between the races of mankind by whom they are inhabited, it remains to be considered whether the general distribution of both is not in unison? whether their DIVINE CREATOR has not, by certain laws, incomprehensible to human understanding, regulated the distribution of man and of animals upon the same plan? These questions lead us to the following propositions:—

1. That the countries peopled by the five recorded varieties of the human species are likewise inhabited by different races of animals, blending into each other at their confines.

2. That these regions are the true zoological divisions of the earth.

3. That this progression of animal forms is in unison with the first great law of natural arrangement, viz. the gradual

amalgamation of the parts, and the circularity of the whole." (P. 14.)

Instead of Professor Agassiz being the first to study "the natural relations between the different types of man and the animals and plants inhabiting the same regions," he is merely the last writer on the subject. And instead of charging naturalists with neglecting the study of these relations, he would have known, had he been only moderately acquainted with the British literature of natural history, that the subject has received great attention from every systematic writer on each department of natural history.

The division of the earth into eight realms by Professor Agassiz is a division that few Ethnologists will accept, and I believe it will find as little favour amongst Zoologists. The nomenclature is partly geographical and partly ethnological, but not at all zoological. It ought to be based on some intelligible principle, and should comprehend both the ethnology and zoology of each geographical centre.

The following quotation shews that Professor Agassiz has no definite notion of the value and character of philological evidence in ethnological researches. "The evidence adduced from the affinities of the languages of different nations in favour of a community of origin is of no value, when we know that, among vociferous animals, every species has its peculiar intonations, and that the different species of the same family produce sound as closely allied, and forming as natural combinations, as the so-called Indo-Germanic languages compared with one another. Nobody, for instance, would suppose, that because the notes of the different species of thrushes inhabiting different parts of the world bear the closest affinity to one another, these birds must all have a common origin; and yet, with reference to man, philologists still look upon the affinities of languages as affording direct evidence of such a community of origin among the races, even though they have already discovered the most essential differences in the very structure of these languages." (P. 72.)

Spoken language is one of the earliest productions of the human mind. It is one of the earliest arts, and is essentially an art. It is taught and learnt like other arts. Wherever

man is found, there he is in full use of spoken language. He is everywhere a voice divider by art, and a voice articulator by art. Languages have a life, a career of growth, of maturity, and of decay; and a language in the latter stage of its existence is as different from what it was in its early stages, as the old man is different from the child.

The cries of animals and the songs of birds have no such career. They are not works of art; on the contrary, they are natural, instinctive, and perfect results of the creatures' earliest efforts. All lions roar alike, and ever have roared alike. All thrushes sing alike. How can we, then, compare the similar songs of different species of thrushes with the different dialects constituting the Indo-European family of languages? Professor Agassiz is an authority on Ichthyology, but surely he has much to learn before he will be received as an authority on Ethnological science?

There is a contribution, also, "On Geology and Palæontology in connexion with Human Origins," by William Usher, M.D., of Mobile. Dr. Usher labours to shew that certain human osseous remains are fossil in the geological sense, and hence infers that the earth was peopled by human inhabitants in the long past eras of geology. The well-known Guadaloupe skeleton, now in the British Museum, is cited as an example of a human fossil; but Cuvier long ago shewed that it is that of a recently-buried person. The examples cited as the fossil crania and the pelvis found near Natchez by Dr. Dickinson, are rejected as such by Sir Charles Lyell and other competent Palæontographers, and yet Dr. Usher, on this old rejected evidence, insists that they are true geological fossils.

Without re-discussing the old rejected evidence connected with these so-called fossils, we may be certain, that if the earth were then peopled by human inhabitants, we should find their osseous remains as abundant and as widely spread as that of the mammalian animals of the diluvium.

The remainder of the book is the work of its authors, Dr. Nott and Mr. Gliddon, with the exception of certain *excerpta* from the MS. remains of Dr. Morton. The question of hybridity in animals is one that ought to be set at rest, and it is

to be hoped that the Council of the Zoological Society will institute a set of experiments on the subject in proportion to the great means at its disposal, and worthy of the reputation of the naturalists of that Society. Our knowledge of animal hybridism is too limited to enable us to draw general conclusions. Our knowledge of human hybridism, if there be such a thing, is still more limited; and we cannot hastily assume, that what is true of the lower animals is true also of man, and thus, by an assumed analogy, speak with dogmatism of the genera and species of mankind.

The comparative anatomy of the races of man is a branch of science as yet almost unexplored. Chap. XIII. is a monument of our ignorance of this subject; and the consequence of that ignorance is the vagueness that pervades the attempt to apply that knowledge. Professor Agassiz is quoted as asserting "that a peculiar conformation characterizes the brain of an adult Negro. Its development never goes beyond that developed in the Caucasian in boyhood; and, besides other singularities, it bears, in several particulars, a marked resemblance to the brain of the orang-outan." (P. 415.) The anatomists present will perhaps scarcely believe that I am quoting words adopted by an anatomist, and of one who claims to teach the world. Dr. Nott resides at Mobile, in the Southern States, in the midst of a Negro population, and must have ample opportunities of examining the Negro brain. Why does not Dr. Nott point out, with the precision and accuracy of an anatomist, the peculiarities of the Negro brain, and thus give us an accession of positive knowledge? All is vague generality where precision of detail is emphatically demanded.

Dr. Nott, however, confines his anatomy chiefly to the crania, and refers to Dr. Morton's valuable collection. The head, doubtless, is the most important part, and the collections of national crania made by Gall, Blumenbach, Cuvier, Dumoutier, Deville, Morton, and others, are important materials, but, from insufficient study, are nearly barren in their results.

The joint responsibilities of the authors ends with this chapter, which completes Part I. The whole of Part II. is

contributed by Mr. Gliddon, and is written "to shew what light has been thrown by Oriental researches upon those parts of Scripture that bear upon the origin of mankind." This part of the work consists chiefly of criticism, the great object of which seems to be, to shew that Genesis X. is not, as has been hitherto received, a genealogical chart, but is a mere list of personified countries. "We have shewn that every name (but NIMROD's, which is mythological) in the 10th chapter of Genesis, excepting those of Noah, and 'Shem, Ham, and Japhet,' is a personification of *countries, nations, tribes, or cities*; that there is not a single '*man*' among the seventy-nine eögnomena hitherto examined." (P. 549.)

"And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah." (Genesis x. 8—11.)

At p. 508, Mr. Gliddon gives his version of the above verses from the Hebrew, they are subjoined,

8. "And KUSH begat NMRD (NEM-RUD=*he-whose-royal-actions-correspond-to-the-good-odor of his name*); he first began to be mighty upon earth:
9. He was a *great landed proprietor* before (the face of IeHOuaH; whence the saying—like NMRD, *great landed proprietor* before (the face of) IeHOuaH:
10. And the beginning of his realm was BaBeL; and AReK, and AKaD, and KaLNeH in the land of ShiNaR.
11. From this land he himself (NMRD understood) went forth (to) ASHUR (Assyria), and built NINUeH and ReKhoBoTt-AaIR and KaLaKH."

There is an appearance of scrupulous precision in thus printing Hebrew words in Roman letters that would seem to guarantee fidelity in the rendering of the passage. But what do we find? We find suppression of part of the Hebrew;

the words גִּבְרָר־צִיד, "mighty hunter," are suppressed, for I cannot suppose that *great landed proprietor* is intended as their English equivalents. There is no ground whatever in the Hebrew for introducing the English words *great landed proprietor*.

The Hebrew word יָלַד Mr. Gliddon correctly translates *begat*, and yet he says Cush is not the name of a man, but a personification of a country, and that country he says is Arabia (p. 489). Arabia then *begat* Nimrod. Nimrod is "*a great landed proprietor*" (p. 508). Indeed, he is the "earliest great landed proprietor known to the writer of the tenth Genesis (p. 509). Mr. Gliddon translates in emphatic language, that Nimrod himself went forth "and built Nineveh." But Nimrod we find is, after all, a mythological person. (P. 549).

Such is the method, the fidelity, and the consistency of Mr. Gliddon's criticism, which is further disfigured by a levity and tone that ill accords with a candid examination of ancient records, and especially with those writings that for more than three thousand years have been deemed, by prophets and apostles, by both the Jewish and Christian Churches, and by the learned of all ages and countries, to be holy.

"Trichologia Mammalium, or a Treatise on the Organization, Properties, and Uses of Hair and Wool," by Peter Browne, LL.D. of Philadelphia. This is a quarto volume on an important and interesting subject. The author's entire want of physiological knowledge, and of the researches of physiologists on the subject, renders his own but of little value. The great object of the book appears to be, to prove that Negroes have wool and not hair, and that the so-called Caucasian race have hair different and superior to the Mongolian. I cannot, however, occupy your time by reference to a work of so unsatisfactory a character.

"Lectures on Ancient Ethnography and Geography," by B. G. Niebuhr, translated from the German edition of Dr. Isler, by Dr. Leonhard Schmitz, Rector of the High School of Edinburgh. These lectures were delivered in the German language, at Bonn, in 1827-28, and were published by Dr. Isler

in 1851. Dr. Schmitz has translated and enriched them by the addition of judicious notes. This work is a valuable addition to our literature. It is true that our knowledge of the subject is in advance of what it was when Niebuhr lectured; but it is of great importance to have the results of his researches in an English dress, and to have ready access to his authority on the Ethnography of Greece and Rome, and of those countries that were in contact with the Greeks and Romans. It would be idle to speak of the great influence which Niebuhr's opinions have exercised on our ideas of ancient history. They cannot be too well known by us, nor can his spirit too much influence us in our Ethnological researches.

“Albanesische Studien (Albanian Researches),” by J. G. de Hahn, Dr. Jur., Austrian Consul in Eastern Greece.

The Albanians call themselves *Skipetar*—“Mountaineer or Highlander;” and Xylander's Grammar, published in 1835, is entitled, “*Die Sprache der Albanesen, oder Skipetaren.*” Dr. Hahn's work is a valuable contribution to our knowledge of these mountaineers, of whom we have obtained so little knowledge since the connected observations of Colonel Leake. The volume contains 750 pages, and is divided into three parts. The first part—nearly half the book—describes the manners and customs of the people, with the geography and ethnography of the country, and concludes with a sketch of Albanian history; the second part contains 169 pages, which is devoted to a grammar, with songs and proverbs as specimens of the language; and the third part consists of an Albanian-German and German-Albanian dictionary.

Dr. Hahn traces the Skipetar population in Albania to a period anterior to the dawn of Greek and Roman history, and he deems it to be a non-Greek one. He thinks the cognate races of Epirots and Macedonians to be the Tyrrhenian-Pelasgic race which is known in ancient history. The Illyrian he considers to be Pelasgic in a wider sense. Dr. Hahn supports his views with considerable ability and learning; and if we cannot accept all his results, we can heartily thank him for his contribution to our stores of information.

“Histoire des Basques ou Esequaldunais primitifs restaurée

d'après la langue, les caractères ethnologiques et les mœurs des Basques actuels," par A. Baudrimont.

The author has laid down certain general principles, which he has applied to the investigation of the Basques. The author has the advantage of knowing the Basque language, the dialect of the French side of the Pyrenees at least, but it may be doubted if he be acquainted with the dialect on the Spanish side. He is also acquainted with the French provincial writers on the subject; and, living at Bordeaux, he may be said to be residing in the Basque localities; but with these advantages, he seems to labour under the disadvantage of knowing but little of what has been done elsewhere. Thus, the labours of his countryman, Dr. Edwards of Paris, of Humboldt, and Prichard, are either unknown or unacknowledged. The vocabularies, classed according to subjects in which the Basque words have their correlatives in the Spanish, Latin, and French, and extending nearly to 4000 words, is a valuable compilation. His comparative vocabularies, in which he traces miscellaneous likenesses to words in Hebrew, Chaldee, Syriac, Arabic, Persian, Sanskrit, Greek, Turkish, Samoied, Tongouse, Tartar, Slavonic, Caucasian, Esquimaux, Peru, and other languages, amply attest the author's industry. The following analysis of roots in the Basque language is curious. Taking 160 roots beginning with the letter A, he found (p. 127) —

Racines ayant la même valeur dans diverses langues	46
Racines analogiques, ou ayant une acception prochaine dans d'autres langues	12
Racines dérivées d'autres racines Basques	23
Mots composés	8
Racines réelles et propres à la langue Basque	73

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M. Baudrimont is enthusiastic in his praises of the Basque language—"Les principes de la grammaire Basque se rapprochent tellement des principes de la grammaire générale la mieux raisonnée, que si l'on devait un jour adopter une langue universelle, ce serait la langue Basque qu'il faudrait prendre de préférence à toute autre. En un mot, la grammaire Basque offre un modèle d'une si grande perfection,

que l'on pourra peut-être l'imiter, mais qu'on ne le dépassera jamais. Les langues que l'on croit les plus parfaites, telles que le Sanscrit, le Grec, le Latin deviennent des modèles de confusion lorsqu'on les compare à la langue Basque." (P. 67.) Few, very few philologists will agree with such statements and opinions.

Our author attempts to shew that the Basque language is the source both of the Indo-Germanic and of the Semitic families of languages; and, after some etymological evidences in support of his opinion, gives the name of Euskaldunain stem (*souche escualdunaïse*) to that trunk whence the two races (Indo-Germanic and Semitic) are derived. The locality originally inhabited by this people is yet undetermined; but our author thinks he has evidence of their wanderings and sojourn. They quitted their original home for the polar regions of Asia, where they were located between the rivers Obi and Lake Baical, from about 65° to 107° east longitude, and from about 50° north latitude to the polar extremes (*extrémités polaires*).

Our author traces the migration of the Basques from the polar regions southward between the Sea of Aral and a chain of mountains to the east, whence they appear to have spread in various directions; the main body, however, proceeding to occupy the region between the Caspian and Black Seas. The Basques, unceasingly harassed by the people of Southern and Western Asia, abandoned Iberia. Crossing the Caucasus (this event took place fifteen centuries before the Christian era), they skirted the Black Sea, and arrived in the north of Italy. From this point they dispersed in Italy, in Corsica, Sardinia, Sicily, the Balearic Isles, in French Provence, and in Spain. The Spanish branch finally fixed itself in the Pyrennees, where they found the same climate as that of the Caucasus.

This statement of the Basque migrations is not obtained from history, but is a series of deductions from philological data. The Basque language frequently has five or six synonyms, derived from different roots, to express the same idea. "Cela démontre qu'elle a fait de nombreux emprunts à d'autres

langues ; et l'on en peut deduire que les Escualdunais ont eu des relations fort etendues avec d'autres peuples." (P. 33.)

The epoch of the Basques crossing the Caucasus is fifteen centuries before the Christian era. Hence we must suppose that the words from the Sanscrit, Hebrew, Chaldee, Arabic, Turkish, and Persian, were introduced as elements of the Basque language prior to this event. And the words from the Samoied, Esquimaux, and other arctic languages, must have become parts of this language long anterior to that event. But how does all this agree with chronology? Fifteen centuries before the Christian era takes us back to the period of the exodus, and few, very few Sanscrit scholars attribute so high an antiquity to that language. The Turkish and Persian are much more modern. The languages of the arctic regions can claim no such age as is here attributed to them. And therefore the chronology and data of the restored history cannot be maintained.

The Basque is still an unplaced language, and M. Baudrimont has not attempted to shew its origin and affinities. His collection of vocabularies are not displayed to exhibit the origin and descent of the language, but to shew that the words it has in common with various languages have been adopted into it from intercourse with peoples speaking those languages. It has been long known that the Basque language contains a large number of words belonging to other languages. The difficult problem to solve is, how they came into it ; and this problem remains unsolved.

In looking over the Hebrew and Basque Vocabulary, p. 271, I find that the smallest amount of likeness satisfies our author of the identity of the words, and he at once pronounces them to be common to both languages ; thus the Basque for *mirror* is *miraila*, which he identifies with the Hebrew מִרְאָה (*ma rah*). The Basque for *night* is *aratza*, which he identifies with the Hebrew עֶרֶב (*ereb*). Few philologists will deem those Basque and Hebrew words to be the same. I subjoin M. Baudrimont's list of words common to the Basque and Hebrew, and have added the actual Hebrew word corresponding to the French word in Hebrew characters. A care-

ful study of the Table will probably suggest that our author has collected his Hebrew words at second or third hand, and from vocabularies printed in Roman letters.

French.	Basque.	Hebrew.	
Aile	Egoa	Egaf	כָּנֶף
Baton	Makila	Maquel	מַקֵּל
Chair, viande	Aragia	Harag, <i>tuer</i>	בָּשָׂר
Ciel	Cerua	Zer, <i>lumière</i>	שָׁמַיִם
Cerf	Orena	Rês, <i>renne</i>	(no word)
Crapaud	Zapoa	Dzab	(no word)
Deraisonner	Erotu	Ere, <i>Se mettre en colère</i>	חָרָה
Desert	Eremua	Erem, <i>vouer, consacre</i>	יְשִׁימוֹן
Doigt	Atza	Etzloa	אֶצְבָּע
Esprit, faculté	Burua	Rouack	רוּחַ
Fendre	Phicatu	Phele	פָּרַר
Fille	Nesca	Nas	נַעֲרָה
Flocon de Neige	Tela	Telag (Chaldee תֵּלַג)	שָׁלַג
Grêle	Goria	Gesakh	בָּרָד
Grenouille	Zapallora	Tsephareda	צִפְרִידָה
Haut	Goia	Goah	גְּבוּהָ
Loup	Otsoa	Tseb	זֶאֵב
Lumière	Argia	Or, ger	אֹר
Miroir	Mirailla	Maroh	מִרְאָה
Ombre	Itzala	Tsal	צֶל
Puissant	Al, Ahal	El	עֹז
Soir	Aratza	E'reb	עֶרֶב
Son	Otsa	Ozen, <i>oreille</i>	שָׁמַע
Sterile	Agorra	A'gar	עֲקָרָה
Ville	Iria	I'r	עִיר
Vol, Larcin	Soilla	Chalal	חָטַף

Our author's Hebrew of this vocabulary cannot be accepted as an element of comparison without great abatement; for, 1st, Some which are true Hebrew words are not common to the two languages in the same signification. Thus, if we admit that the Basque *Aragia* and the Hebrew *Harag* are similar in sound, we find they so widely differ in sense as to

preclude all idea of affinity. 2dly, Others, although true Hebrew words, do not correspond to the French. Thus, *Rés*, רֶאֶם is certainly not a stag (*cerf*), nor a rein-deer (*renne*). It is rendered by the LXX μονοκερωτα = "unicorn." And it has been shewn by Schultens, Gesenius, Lee, and others, to be one of the ox tribe. Again, the word *Dzab* cannot exist in the Hebrew language, but probably צַב is meant. Now, the word צַב does not mean *crapaud*, "a toad;" but, with its Arabic synonym ضَبَّ, denotes a lizard. 3dly, Other Hebrew words are so distorted, from being erroneously transliterated into Roman letters, as to be recognised with difficulty, as *Goab* for *Gaboah* גְּבוּהָ "high;" *Telag* for *Sheleg* שֶׁלֶג "snow;" *Nas* for *Naarah* נַעֲרָה "a girl;" while *Egaf*, *Zer*, *Ger*, &c., have defied identification.

It appears to me that Basque scholars, from Larramendi downwards, except Léluse, from whom M. Baudrimont has borrowed, have, upon insufficient likeness, referred many Basque words to a Hebrew source. I am unable to identify the greater part of the words which M. Baudrimont refers to the Arabic and the Sanscrit.

I congratulate the Society that one of our Fellows, Mr. Kennedy, is distinguished amongst the few British Basque scholars, and from him I expect we shall be enlightened as to the true place of the Basque language.

Mr. Logan, of Singapore, continues with unremitting perseverance those Ethnological researches which he commenced so long ago, and which he has followed up with so much ability. The "Journal of the Eastern Archipelago," under his editorship, maintains its high scientific character, and is a rich mine where all who seek information of the Malays and Polynesians may find treasures of knowledge.

"The Ethnological Library," conducted by Edwin Norris—The "Papuan Race," by George Windsor Earle. The "Ethnological Library" is to consist of a series of monographs. The first volume, On the Papuan Race, by Mr. Earle, was published in the autumn. From a long residence in the Indian Archipelago, Mr. Earle has had ample opportunities of

studying this race. The volume is illustrated with coloured engravings, and may be advantageously consulted as a compendium on the subject.

One of our distinguished Fellows, Dr. Daniell, has just returned, after near two years sojourn at the Gambia and other British stations on the West Coast of Africa, where he has been engaged in Ethnological researches, of which he will lay the results before the Society.

"Travels on the Amazon and Rio Negro," by Alfred R. Wallace, Esq., with "Remarks on the Vocabularies of the Amazonian Languages," by Dr. Latham. This is a contribution to our knowledge of a region of which very little is known; indeed, it is a *terra incognita*. Our knowledge of its Ethnology is as limited as that of its geography, and every item of information, therefore, is welcomed.

PHILOLOGY.

There never was a time in which the science of language was so much studied, and studied to so much purpose in displaying the connection and relationship of dialects, and thence of the people speaking them. Philological studies have a purpose and aim quite unknown to the early philologists. We look upon language as the oldest production of the human mind. We see it through the historic period of a people, marking the steps of their career, displaying their intellectual riches and conquests, and we study it as the *conditio sine qua non* to discover the successive steps of that career—their history. We study it, also, to ascertain those laws under which languages rise, culminate, and decline; and to know how new mental energies re-vitalize the ashes of an expiring speech, and give new form to those ashes.

The publication of "Outlines of Comparative Philology," by M. Schele de Vere, of the University of Virginia, is an honour to that seat of learning. It is a brief and popular account of what comparative philology is, and what it has done, and is therefore a useful book for the student. The author lays no claim to new or original views, but simply to supply a want in producing a book on the subject for the

American public. It is a moderate and an able book, and deserving the attention of philologists, Wamba, the jester in Sir Walter Scott's *Ivanhoe*, gives an amusing description of the Norman and Saxon words in use for food and the cattle which supply it. The idea has been adopted and ably carried out by Mr. de Vere in describing the conquest and dominion of the Norman in the baronial language of the castle, in which the Norman words are given in italics: the shortcomings of that conquest in not extending to the homes of the Saxon is described in the language of the people, in which the Saxon words are given in italics. (Pp. 118—121.) Chap. LIV. The Germanic group, contains a brief but able account of Grimm's law, with examples.

"A Philological Grammar," by Rev. William Barnes, B.D. This is a philological grammar based on the English, and containing references to more than sixty languages. There is a large amount of lingual knowledge displayed by the author, but much of it is desultory and unconnected. There is no attempt to shew the connexion that exists between sister dialects. It is therefore but of little value to the philologist who seeks to know the affinities of languages either by their lexicology or grammar.

"Glossology," by Sir John Stoddart. An elaborate work on Glossology by this able philologist is in the press. I have been permitted to see some of the sheets, and have much pleasure in stating that it will well maintain the high reputation which Sir John enjoys as a linguist and grammarian.

Part III. of the "One Primeval Language," by Rev. Charles Forster, is just published. It is an 8vo. volume, like the two preceding parts, and is only now noticed as a philological work in progress, upon which important ethnological conclusions are based, and which, when completed, must be studied either as a guide or a beacon.

The Alphabetic Conference. — The large number of alphabets in the world is a great barrier to lingual study. Thus the greatest difficulty in acquiring a knowledge of the Syro-Arabian languages lies in the diversity of their alphabetic systems. The Hebrew, Syriac, Arabic, and Ethiopic languages, are so easily acquired, in consequence of their close

affinity, when one of them is known, but not so their alphabetical systems, which are so different from each other.

A similar difficulty is presented to us in the Sanskritie family of languages. Knowing one language of the family, it would be easy to acquire the rest, but for the diversity of their alphabets. Sir William Jones, Volney, Dr. Gilchrist, and others, have attempted to apply the Roman alphabet to both these families of languages, in order to smooth the path of the learner, and they have all partially succeeded. The success, however, has been so limited, as to preclude the idea, on the one hand, of their systems ever superseding the native alphabets; but, on the other hand, it has been sufficiently great to induce other men to persevere in their attempts to modify those systems, to obtain one that shall eventually supplant all those alphabets. A uniform system of orthography has now become necessary for both missionary and philological purposes. The very able writings of Mr. John Ellis on phonetics have done much to enlighten the public, and to awaken the attention of men of science to the alphabet of sounds as a practical question.

The difficulty of reducing unwritten languages to alphabetic writing in Roman letters is very great. This, Missionaries have long ago discovered, in translating the Holy Scriptures into unwritten languages. The history of such translations is full of instruction. Philologists have also found this difficulty, in so writing the words of an unwritten language that another person may pronounce them sufficiently well to be recognised. And this difficulty very seriously hampers us in our comparison of vocabularies for ethnological purposes.

Chevalier Bunsen invited a number of philologists, men of science, and representatives of the Missionary Societies, to his house, in January last, for the discussion of the subject, and, if possible, to establish a uniform system of orthography. Profesor Max Müller explained his views, and Dr. Lepsius came from Berlin in order to explain his. The conference came to certain resolutions as to the precise questions to be solved, and the method of proceeding to solve them. The history and results of the four meetings will

be printed and circulated to men of science, both here and abroad, who are interested in the question; and, in the next winter, it is proposed to renew the conference. Political events have unfortunately withdrawn Chevalier Bunsen from us, but I trust he will ere long return, and guide to a successful termination the inquiry over which he has hitherto so ably presided.

“Gomer; or a Brief Analysis of the Language and Knowledge of the Ancient Cymry,” by Rev. John Williams, M.A. Oxon, Archdeacon of Cardigan. The author attempts to shew that the Britons, prior to the Roman invasion; were not the ignorant barbarians they are commonly supposed to be. The laws, learning, and institutions of the people displaced by that invasion, being so entirely different from the Roman, and being stigmatised by the conquerors as barbarous, they are hastily deemed to be of the rudest kind. The horrors of the human sacrifices of the Druids make us disregard the fate and character of a people so cruel in their religious rites. Mr. Williams, following Mr. Worsaae, thinks the tin used all over Denmark during the bronze period, which prevailed five or six centuries before Christ, was obtained from Cornwall. The Phenicians also traded there for tin. Mr. Williams appeals to the Welsh language itself as one of the living Celtic tongues, as containing evidence of the laws, learning, and institutions of this people. Whether the Cymry possessed all the knowledge attributed to them by Mr. Williams, as deduced from his analysis of the language, is a question that, now it has been so ably opened by him, will be discussed, and good will arise from its discussion. We know that excellent municipal institutions and mild laws may co-exist with human sacrifices in religious worship, as in India; and therefore, if evidence be shewn to warrant such inferences as Mr. Williams proposes, among the Cymry, we are prepared to receive it.

“A Grammar of the Bornu or Kanuri Language,” by Edwin Norris. This valuable little work, with the Dialogues, Translations, &c., from which it has been compiled, is printed by the Foreign Office. The late Mr. James Richardson sent to England a collection of dialogues in the Arabic, Haussa, and Bornu languages, written at Tripoli in the Arabic character.

The Dialogues consist of short sentences, generally taken from the well-known "*Manuel du Voyageur*" of Madame de Genlis. The Arabic was doubtless translated immediately from that work, and the Bornu and Haussa were made from the Arabic. The manuscripts of Mr. Richardson have been lithographed in fac simile, and form a book.

Mr. Norris has transliterated the Bornu from the Arabic into the Roman letter, and from that chiefly, but, referring also to other Bornu vocabularies and phrases, has compiled the grammar. The following interesting remarks on the structure of the Bornu language I quote from Mr. Norris's introductory observations.

"It will be at once obvious that the grammar is quite unlike that of the hitherto known Negro languages, and as unlike the grammars of the Galla and Kaffir classes, which fill up so large an extent of Southern Africa. Its structure is rather more like that of the languages of the Tartar class, especially the Turkish dialects; inasmuch as its nouns are fully declined by postfixed syllables; its roots are not subject to any modifications; it forms its plural by adding a syllable; it has an accusative case; it uses possessive pronominal affixes; it has negative verbs; and its verbs have distinct personal endings, which are, however, unconnected with existing pronouns. There appear, also, some traces of the Tartar vocalic harmony. Arabic words, as might be expected, are found in the language, though not many; but it is a singular circumstance that some are found more closely incorporated than is usually the case with borrowed words,—verbs, and particles, as well as nouns. We have here certainly a language of a class decidedly different from those spoken by the several races inhabiting Africa, whose languages have been hitherto studied. Further research will determine whether the Begharmi, Mandara, and other adjacent tribes, speak tongues allied to the Bornu, and whether any physiological characters shall be found to distinguish these people ethnologically from other Negroes, as definitively as those differ from the Gallas and the Kaffirs."

This grammar is a most valuable contribution to our knowledge of African philology, and I trust we shall soon have an account laid before the Society of a comparison of the Yoruba

and Bornu languages, in the former of which I drew attention to traces of the Tartar vocalic harmony.

It is supposed by many persons that the field of our inquiry is very limited, and is nearly exhausted. It may be superfluous in this place to say, that, on the contrary, our field of inquiry is very wide, and is scarcely at all worked. We do not even yet know the physical characters of all the present inhabitants of the world. There are large regions inhabited by people of whom we are entirely ignorant, and our knowledge of the people of many regions is very imperfect, and of a fragmentary character. Our knowledge of their relationship to each other and to their predecessors is very limited. Our knowledge of the ancient migrations and displacements is but scanty and vague, and is, I think, utterly inadequate to the wide and positive conclusions which have been drawn.

It is desirable to examine the state of our knowledge, and the authorities for it in each area of ethnological research. If this were done, we should discover vast and numerous lacunæ to be filled up; and I cannot help thinking that this wholesome knowledge of our ignorance would be beneficial in directing a concentrated attention for its removal.

